A SVBPAENA from the high Imperiall Court of Heauen, to be serued vpon all men: vpon an *Information* preferred by *Iustice*, against Man-kinde.

With the Answere, and Reply from *Mercy*, and her directions how to come to Heauen, if we auoyd sinne.

O Iesu ardens amore.

Syn. 8. 61 84.

Imprinted at London by *I. White*, 1614.

SHrinke not from this *Subpœna*, which is pend;
esteeme it well, for sure thou must appeare:
What thou hast been, and how thou dost offend,
each word and thought, wilbe prescribed there
Rightly that Iudge, will thy Records foorth call;
dayly therefore prepare vnto thy tryall:
None is exempt, all must then prostrat fall
at *Deaths* commaund, no man can make deniall.
Now then prouide, on paine of thy damnation,
heere to amend thy former euill wayes:
Oh sinner, learne to seeke for thy saluation,
if thou in Heauen wouldst haue eternall ioyes.

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C. Higham
9 Nov. 1900.

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A Subpæna.

The Information of Iuſtice.

ALmighty GOD,
thou Monarch of all might,
Who made the Sea, the Earth,
the Heauens and all:
Whoſe Maieſtie,
whoſe power is infinite:
at whoſe command all powers doe proſtrat fall:
By whom all Monarches of the world do raigne;
who ſetteth vp, and pulleth downe againe.

Iuſtice complaines, whereas out of thy *Grace*,
thou madſt a Creature of the earthly frame,
And put him in a moſt delightfull place,
with all aboundance richly in the ſame:
Where nothing wanted to content deſire,
which hart or ſoule for ſolace might require.

His Will and Wiſh were ioyned both in one,
his libertie was abſolute in minde:
No feare of Death; for ſinning there was none,
he had reſtraint but onely in one kinde:
On paine of Death, he was forbid to taſt
the *Fruite* in midſt of *Paradice* was plaſt.

Beeing alone thy Maieſtie thought good
to make a Woman, for his more delight,
Which ſhould be of the ſelfe ſame fleſh & blood;
his conſort and his comfort day and night:
But at her motion he foorthwith rebelled,
and iuſtly was from *Paradice* expelled.

By diſobedience he did thus begin
to bring Man-kind in bondage to the Diuell;
He was the firſt originall of ſinne,
which brought in death with all ſucceeding euill
That by his fall, poſteritie was ſtayned,
both Hell & Death by diſobedience, gayned.

Now did he ſee his nakedneſſe and ſinne,
and might deteſt the cauſe of ſuch a fall,
He loſt that ſtate he was created in,
to bring in Death vpon himſelfe and all,
He loſt thy fauour being ſo beloued:
to caſt him off in *Iuſtice* thou waſt moued.

But

But thou (although by ſo rebellious deed,
he was to death and inſt damnation brought)
Didſt make a promiſe, by the *Womans ſeed*,
death and damnation ſhould be ouer wrought:
And what he loſt by his committed crime,
both that and more, ſhould be regain'd in time.

In the meane ſpace, thou leftſt him *Natures* law,
a *Chancerie* within his ſecret breſt:
Which Conſcience might keepe his fleſh in awe,
in flying ſinne, and following what was beſt:
But weake or wilfull whether was the cauſe,
he flyeth out and breaketh *Natures* lawes.

A ſecond *Law* thou didſt by *Moſes* giue,
more full and which did *Natures* law expreſſe:
But after neither of them he doth liue,
his ſinfull actions euermore increaſe:
He doth complaine and ſayes, thy Lawes are ſuch
his weakneſſe great, their burthen is too much.

Fulneſſe of time brings in the Law of *Grace*,
the promis'd *Seed* to *Eua* was foretold,
Should cleare the guilt, and helpe all *Adams* race,
is now perform'd; and what hath been in hold,
In debted thrals to Death, to Hel for ſinne,
Ieſus frees all, and cals the reckoning in.

This Law of *Grace*, which as himſelfe hath ſayd,
the burden's light, and eaſie for to beare:
Who beares this yoake, was neuer querlayd,
when loue beares all, and not inforced feare:
But for this law, as all the reſt he careth,
for loue or feare, the breach of neither ſpareth.

What was the cauſe thou didſt him firſt create?
but for becauſe proud *Lucifer* did fall:
Thou wouldſt aduance him to that glorious ſtate,
what Angels loſt, man ſhould attaine to all:
Where Angels fell, they had no reparation,
their fall was wilfull, and without temptation.

But Man was tempted by a potent foe,
who moſt enuying that an earthly wight
Should by his Maker be aduanced ſo:
ſought by all meanes with hate of malice might
To wreſt him out of fauour and of grace,
to put him from that euerlaſting place.

Man that did fal through *Adams* ſtrong temptatiõ,
him to redeeme, thou ſent'ſt thy only Sonne,
Reſtoring him to fauour and ſaluation:
What *Adam* loſt, the *Womans ſeed* hath woone:
Who fell not tempted, is adiudg'd to Hell:
Man is redeem'd, who by temptation fell.

Eternal

Eternall God, what ſhould thy *Mercy* moue,
for to forbeare this deadly ſinner ſo?
He yeelds no ſhew of thankes for all thy loue,
no benifites make him his ſinne forgoe:
What thou doſt hate, that wicked life he followes;
as Hogges in dirt, in filthy wayes he wallowes?

Thy Lawes cannot his ſinfull life reſtraine,
his care is for thy benefites but ſmall:
His life declares thy threats he holds but vaine;
his workes doe ſhow he loues thee not at all:
Long ſuffering *Mercy* makes him ſo to truſt,
that he forgets that thou art alſo *Iuſt*.

Like as the Child cares not for fathers threats,
words are but wind, he followes on his play.
This creature ſo himſelfe and thee forgets,
till thou thy rod of *Iuſtice* on him lay:
In all his pleaſures, from thee he doth fly,
he ſeekes thee not, but when he feares to die.

What is that ſeeking, forced by conſtraint,
all youthfull dayes to run it out in pleaſure
And when that Death or ſicknes makes him faint
then he ſeekes homeward; thou muſt waite his leaſure:
Not like to *Abel* offering thee the beſt; (
but like to *Caine*, the worſt of all the reſt.

His prime of Youth, and all his golden yeares,
his wits and wealth, all giuen to the Diuell:
When feeble age drawes on, with hoary Hayres,
that now he fayles to practise former euill:
When sinne leaues him that he can sinne no more,
hee seekes to thee, who seru'd thy foe before.

Canst thou in *Iustice* such presumption like,
the benefits thou giu'st him out of *Grace*,
To draw him home, before thy hand would strike
to turne all to a cleane contrary case?
Gods *Mercy* passeth all his Workes (he sayeth,)
therefore presuming, he his sinne delayeth.

Thy *Mercy* is to such as doe repent;
but not to sinners, which remaine in sinne:
Who was a sinner, if he haue intent
to change his life, he may thy *Mercy* winne:
But who presuming, sinneth in that kind,
by *Iustice*, he may neuer *Mercy* find.

Hee runneth on, such arguments are rife,
with him who takes in sinne so great delight,
That may giue colour to a sinfull life,
presuming thou in *Iustice* wilt not smite:
A damned life doth euermore inuent,
such reasons which may further his intent.

This

This creature cares not that thy *Sonne* was ſlaine,
the onely cauſe ſuch paines he did abide,
To pay his debts, and bring him home againe;
wounded in hands, in heart, head, feet, and ſide:
Though for his ſinne, thy deareſt *Sonne* did die;
his howrely ſinnes doe ſtill him crucifie.

Vertues are fled and baniſhed away,
what Vertue now at all is put in vre?
All deadly ſinnes doe each where beare the ſway:
Oh great *Iehouah*, how canſt thou indure?
Fulneſſe of ſinne doth now ſo much abound,
it anoyes the heauens & ouercharge the ground.

Behold my caſe, O God, I may be bould
to ſay, my Sword and ballance are ſore ſhaken:
Canſt thou indure I ſhould be bought and ſould,
that poore mens ſutes for bribs ſhold be forſakē:
Deſcend, O God, to earth downe from the skies,
for none but thou, redreſſeth poore mens cries.

Who cares for Poore? yet Poore as deere to thee,
as is the greateſt Monarch which doth raigne;
His ranſome like, and Heauen for him as free:
yet Pouertie is held in great diſdaine:
So did the Glutton *Lazarus* diſpiſe,
but now this ioyes, and he in torment lies.

Doe

Doe they loue thee, when thou thy ſelfe haſt ſayd,
who doth relieue, and giueth to the Poore,
Doth all to me, and they ſhall be repayd
full waight and meaſure, yea an hundred more?
They ſhew their truſt and loue to thee is ſmall,
the Poore get nothing, though thou giueſt all.

Thy Creatures made for man in thy creation,
in Sea, on Land, in and aboue the Skies,
They all agree in making exclamation,
they ſtill powre out for *Iuſtice*, grieuous cries:
Thou gau'ſt them Man, for to be rightly vſed;
but cleane contrary they are all abuſed.

For natures vſe, Apparell is changed quite,
all is conuerted to excesſiue pride:
The Sun, the Moone, the Stars, the day, & Night,
cry their abuſe, may be in *Iuſtice* tride:
Thy meats & Drinks, thy Gold & earthly treaſure
are all abus'd in luſt and fleſhly pleaſure.

Shorten the time (Almighty) tis too long
that man runs on in wickednes and ſinne:
Haſten in *Iuſtice* to reuenge thy wrong,
ſend *Death* abroad to call all ſinners in;
Graunt out *Subpœnaes*, let not *Death* make ſtay,
but to thy *Iudgement* bring all fleſh away.

A Snb-

A Subpæna from the Court *Imperiall.*

THE GOD of Gods,
whome all the World hath wrought,
And out of nothing
made the Worlds wide frame:
Who mans ſaluation by all meanes hath ſought,
and by his Blood hath ranſomed the ſame.
By this *Subpæna* giueth charge to thee,
thou fayle not at his *Iudgement* ſeat to bee.

And that thou fayle not for to bring in place,
all thoſe Records thy Conſcience doth hold,
That *Chancery* can beſt declare thy caſe:
what it is now, what it hath beene of old:
Of this thy charge thou muſt not make deniall,
for that's the day appoynted for thy tryall.

Fayle not vpon the hope of thy Saluation,
to cleare thy reckoning at that dreadfull day:
Prouide thy ſelfe on paine of thy damnation,
to free thy charge and anſwere as thou may,
Within this world thou mayſt to *Mercy* truſt;
but I haue ſworen, that day I will be *Iuſt*.

Witneſſe

Witneſſe my ſelfe, who at thy firſt creation,
made thee a Man; the Heauens and all for thee,
Witneſſe my ſelfe, who to worke thy Saluation,
ſent my deare *Soune*, by Blood to ſet thee free,
Doe not refuſe theſe *Mercies*, which are mine,
leaſt Hels damnation fall out to be thine.

The Speaches of Death, prouided *to execute the Subpæna.*

I Am at hand (full well I know my charge)
with all poſt haſt Ile make a quicke diſpatch
But let me haue Commiſſion at large,
then ſhall I fruſtrate many a ſinfull match:
Then God by man ſhall not be ſo offended,
for with my Dart, all fleſh ſhall ſoone be ended.

Ile make the Proude to ſtoope, for all his pride:
Ile bring the Rich for all his Gold away:
The Leacher ſhall not in his filth abide:
the Glutton ſhall not for his daynties ſtay:
They are now careleſſe, but when I doe wound,
I terrifie the loftieſt liues on ground.

Oh

Oh how they offer to redeeme their dayes,
they would giue all, ſo *Death* would ſet them free
If *Death* would be corrupted any wayes,
not all the world ſo rich as *Death* might be:
In health and youth, who value *Death* but ſmall,
when *Death* doth ſtrike, to *Death* they offer all.

But what ſayes *Mercy*, ſhe doth looke as if
ſhe would indeauour to procure my ſtay:
She loues me not, ſhe holds me as a theife,
who would ſo ſoone her dearling bring away.
If ſhe begin to ſpeake, I know her minde,
out of her loue, ſhe pleadeth for man-kinde.

Mercy her ſpeach for Man-kinde.

GReat King of Heauen,
Iuſtice ſpeaketh true,
Man iuſtly doth prouoke
thy wrath and ire:
If thou in *Iuſtice* ſhouldſt pay him his due,
he hath deſerued euerlaſting fire;
But in this World thy *Mercy* thou haſt plaſt,
whilſt it indures, ſo let thy *Mercy* laſt.

Send

Send out *Subpenaes* that I graunt it fit
to let men know they haue a reckoning day,
For execution, ſtay thy *Iuſtice* yet,
their liues amend perhaps ſome ſinners may;
T'is knowne thy *Mercy* yeelds the more content,
then *Iuſtice* can, if ſinners would repent.

Tis not the ſinners death thou doſt deſire,
tis his conuerſion thou haſt euer ſought:
If man receiue for ſinne, a ſinners hire,
it comes frō that which he himſelfe hath wrought
Grace and Saluation thy deſire is knowne:
if Hell and Death, the ſinne and fault his owne.

Reſpeit the time, that I may doe my beſt,
to let men know the danger they ſtand in:
Thy hate to ſinne, by *Iuſtice* is expreſt:
Ile try if *Loue*, may mooue him from his ſinne,
Iuſtice is ſterne, *Seueritie* playes his part,
Mercy (perhaps) may ſooner moue the heart.

The ſpeach of Mercy to Mankind.

WHen all Mankind by *Adams* fall had loſt
both *Paradice*, the hope of Heauen & all:
In

In thoſe diſtreſſes, then I helped moſt;
I promiſed vpon that grieuous fall,
In time, a *Fruite* ſhould ſpring from *Womans ſeed*,
ſhould cleare the guilt, and cancell *Adam*, deed.

What I did promiſe, I performed truly,
the precious choyce I tooke for mankinds ſake
Gods deareſt *Sonne*, who did performe it duly,
for mans ſaluation, did mans Nature take;
And by his Paſſion, whereas man was thrall
to Death and Hell, he freed him out of all.

Juſtice doth now as euer heretofore,
call on that ſinners may receiue their due:
And I indeuour now as euermore,
for mans repentance, and Saluation ſue:
At *Mercies* ſute, God euer graunteth *Grace*,
and for repentance, giueth ſinners ſpace.

O that I might make ſute, with that ſucceſſe
to mortall men, as when I doe to God;
That they would yeeld to me that readineſſe,
to fly the danger of his heauie rod:
I euer found God ready vpon triall,
why then ſhould man giue *Mercies* ſute denial?

I ſue not for my ſelfe, but for their gaine;

to make them heyres of Heauen & thoſe ioyes:
Ile ſhew them how they may thereto attaine,
and reaſons why to fly all worldly toyes,
If Man will put what I direct in vre,
of Heauenly bliſſe and ioyes he ſhall be ſure.

The true ſtate of a Sinner.

FIrſt let me ſhew what is his grieuous ſtate,
who doth in ſinne, and ſinfull life delight:
Which miſerie may force a man to hate
the cauſes which doe worke that wofull plight
What miſcheife more, then liue in feare and griefe,
when heauen or earth can yeeld him no reliefe?

If to the Heauens he dare lift vp his eyes,
his hart & ſoule with trembling feare do grudge
His Bird in breaſt moſt heauy on him lyes,
and tels him thence he muſt looke for his Iudge:
Whoſe terrour is to all which run aſtray,
moſt dreadfull at the maine tribunall day,

If he the World and all her creatures vew
vpon the earth which creepe, that flye, or ſwim,
Their thought & ſight will make his heart to rue,
that all were made for him, abuſ'd by him,

No

No thought that is, will ſinners more diſmay,
then things abuſed, at their dying day.

The Vſurer how is he rackt with Gold
when he is dying, gaſping out his breath?
What torment hath the Leacher to behold
faire Dames, when he is yeelding vnto death?
In life, what did delight the ſinner chiefe,
at death, doth force the greateſt woe and griefe.

To heare of Death, the ſinners heart doth ſhrike,
the day of Doome doth rent his ſoule in twaine:
T'is terrible to call to minde, and thinke
how *Death* and *Iudgement* haſte to him amaine:
No day nor night the ſinner findeth quiet,
a ſpotted ſoule and conſcience doth deny it.

Thoſe blacke *Records* within the diſmall booke,
faſt lockt within the cloſet of the Breaſt,
When as the ſinner therevpon doth looke,
with feares and terrours then is he oppreſt:
In all the world no torment, griefe, or paine,
are like the thoughts which doe the conſcience (ſtaine.
Theſe are the foes which inwardly doe dwell
which ſinners doe about them euer beare,
Who ſtill torment them in their inward Hell,

racking and rending of them euery where,
When others laugh, they make a pleaſant ſhow,
with face diſſembling in the maineſt woe.

Let mortall men conſider in this caſe,
thinke of the time they are to tarry heere;
Behold the Sunne how ſwift he runs his race;
ſo doe mans daies, their death approcheth neere:
Forſet not Heauen for the flowers of May,
what are they worth once withered away?

Let man conſider in his Conſcience this,
when he hath raſhly done ſome deadly ſinne,
And comes to thinke that he hath done amiſſe,
what griefe of mind he foorthwith falleth in:
But when his time of doing good is ſpent,
thoſe thoughts doe yeeld him ioy & all content.

Man was prouided for eternall ioyes,
his proper Country is with God aboue:
Why ſhould he doat vpon theſe worldly toyes?
what is the gaine of all this worldly loue?
A Conſcience cloyd, and naked ſent away,
a ſore accuſer at the latter day.

Conſider on the worke of thy Creation,
how farre thou art in debt to God therefore:

Then

Then thinke vpon the worke of thy Redemption
in which thy debt is multiplyed more:
Let theſe too things thy heart & conſcience moue
vrge not his wrath who thou art bound to loue.

When wicked thoughts, or motions breeding ſin
within thy heart temptations doe inflame:
When that thou findeſt Reaſon doth begin
to yeeld conſent to execute the ſame;
Then haue recourſe to meditate on this,
and hardly thou ſhalt dare to doe amiſſe.

A daily Meditation, which Mercy *offereth to Mankind.*

The Day of Death.

THinke now thou lyeſt on thy dying Bed,
thy heart, thy head, thy Senſes, all doe faile,
Striuing for life, each member gaſtly ſpread,
trembling at *Death*, which make ſo fierce aſſaile
If at *Deaths* howre, thy ſinnes thou doſt defie,
then dare not liue, in ſtate thou darſt not die.

Thinke furthermore thou haſt al worldly pleaſure
and euery thing which may the fleſh delight:
Suppoſe thou haſt thy fill of worldly treaſure,
what is al worth, whē *Death* ſhal clame his right
What was once ſweet, is turned now to ſower,
the caſe quite altered in this dreadfull hower.

For now, thoſe things that were thy harts content
thy wealth and pleaſure, force thy bitter woe:
With trembling conſcience now thou doſt repent
the day, the howre, thou didſt abuſe them ſo.

The Iudgement day.

THinke further more,
thou heardſt the dreadfull ſound,
The Trumpet calling of the dead to riſe:
And all the world of flaming fire round.
the Iudge appearing dreadfull in the skies:
Aske now thy conſcience, durſt it in bad thought
or wicked life, before that ſeat be brought?

If that thy Conſcience tremble for to thinke
vpon the terrour of that dreadfull day:
If that Tribunall make thy heart to ſhrinke,

let

let then this thought, driue ſinful thoughts away
And dare not doe thoſe wicked actions heere,
in which thou darſt not at that day appeare.

Conſider thou who now in health doſt liue,
thy day of death, & dreadfull houre will come,
Of all thy deeds thou muſt a reckoning giue,
thou canſt not voyd this dreadfull day of dome:
No wit, no wealth, no beautie, force, nor ſtrength,
but muſt come to this Iudgement at the length.

The Paines of Hell.

THe paines of Hell they muſt indured be,
moſt infinite for torment and for date;
For ſinne is wrought gainſt infinite degree,
gainſt God, whoſe power exceeds all eſtimate:
When infinite that God-head is offended,
thoſe paines in *Iuſtice*, neuer ſhall be ended.

Eternall torments correſpond the Will:
ſhouldſt thou liue euer, thou wouldſt euer ſin:
Thou iuſtly then deſerueſt torments ſtill,
who would ſtill run that courſe thou liueſt in?
Eternall torments iuſtly doe agree,
where Will and Sinne would both eternall bee.

No thought, no tongue, can conprehend or tell
what are the torments of that damned Fier:
The plagues, the scourges, tortures, are in Hell,
which *Iustice* doth prouide for sinners hier:
A rufull noyse, when damned Soules forlorne,
cry euer, Woe the hower we were borne.

The Ioyes of Heauen.

THinke what it is to come to heauenly blisse,
to liue with God, where Saints & angels dwel
Those glorious ioyes which God prouids for his
no hart, no tongue, can comprehend or tell:
No eare hath heard, or eye did euer see
the heauenly blisse, or ioyes of that degree.

Where Maiestie so infinite excelleth,
hath all aboundance Maiestie may haue:
Where the omnipotent in glory dwelleth,
with those elect whome *Iesus* blood did saue,
All *Ioyes* must be still flowing in that place,
where Saints behold the glory of his face.

These heauenly ioyes are certaine, without date,
Old-age renewes to youth without decaying
Eternall health and treasures without rate:

no